Wa

585 come mainly in the "free months" after harvest,
[221] that is, July, August, September. (Note here
796 that the tuno wudjo fasting period comes in,
● 261 which he said lasts for about six months. It
just jibes with the quiet time.)[1]

721 Head-hunting was done formerly for a feast
346 for a new korke (they can't do it for the new
178 church; too bad!). I have already mentioned
782 how they would give the new posts of a korke
some food if the posts did not fit into the
rafter holes. This showed that they were hungry. Formerly the food given was human heads. They were hung in the korke. (I suspect there was more of this than Roy[2] says, but he is honest, and perhaps this simply was not done during his time.)

[241] I asked about the blood and the heads needed for making the land fertile and the crops plentiful, etc. He was very vague about this, and my guess is that it is not native in this area. Still, I note the tuno wudjo myth. But this may indeed be a Lio importation. Anyway, they know the connection between blood, human sacrifice, and "fat land." There must be a link here.

226 He says there is no cannibalism here. He
727 says Seegeler[3] was wrong to suspect that they ate parts of the human beings killed in human sacrifice. In fact, he says they didn't even have the human sacrifice. But then he hedged a bit when I reminded him how the Keweluk had forbidden the killing of the Padji women. Then he corrected my previous version of this tale and said that when they had these wars, they didn't, as I thought, kill half the defeated at once and bring the other half back to the kampong and there kill them. He said that actually what they did was to kill only one person and bring the head back. Thus, in the Padji case, they killed one woman and brought her head back. It

[1] [i.e., January-June; see category 114, p. 276, #2 --Analyst]
[2] [the assistant] [3] [a former Controleur --Analyst]